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THE
Banner of the Covenant.

DECEMBER, 1859.

CALL FOR UNITED PRAYER FOR REVIVAL.

MR. EDITOR:—You will doubtless remember that you published in the April number of the Banner, "*An Invitation to United Prayer, addressed to the Church throughout the World,*" one feature of which was the following resolution:—"Resolved, 3d, That we appoint the second week of January, 1860, beginning with Monday, the 8th, as a time of special prayer *that God would pour out his Spirit upon all flesh, so that all the ends of the earth might see his salvation*; that on the first day, that is, on Monday, the 8th, there be a holy convocation for solemn fasting, humiliation, and prayer, and that on the last day, that is, Sabbath, the 14th, there be a holy convocation for thanksgiving and praise; that the intervening time be spent in private and social exercises of prayer and praise, as the circumstances of each community may dictate; that all God's children, of every name and nation, of every continent and island, be cordially and earnestly invited to unite with us in a similar observance of that time," &c. (See April number of the Banner.)

Our Synod, at its last meeting, by resolution* recommended to all the pastors and congregations under its jurisdiction compliance with the foregoing request of the brethren of the Lodian mission, Northern India.

Chicago Presbytery, at its October meeting, made a similar recommendation. We trust, therefore, that, as the time is drawing near for the observance of the solemn duty specified in the resolution, the various pastors and sessions of our church will be directing the attention of the people to it, and making such arrangements as shall be necessary for the carrying of it out into actual practice. With the desire of presenting something definite for the consideration of God's ministers and elders, and in order that God's people may be stirred up to an earnest calling upon Him for revival, we have copied, and herewith send you, the following article from the Christian Treasury of 1846.

* The author of the resolution inadvertently wrote the "first week of January," and it was thus printed in the minutes. It should be, "the second week."

It originated, I believe, with the Free Church of Scotland, and was intended to apply to a "Prayer Union" called for the year 1847. I have made such alterations as have been necessary to adapt it to the coming "Union," and to our own church and land; and have added some suggestions under the fourth head, as to the manner of spending the different days, which may, or may not be adopted.

UNION FOR PRAYER DURING SEVEN DAYS, FROM MONDAY THE 8TH TO SABBATH THE 14TH OF JANUARY, 1860.

Another Prayer Union has been proposed, and the period appointed is the beginning of January, 1860—commencing with Monday, the 8th, and concluding with Sabbath, the 14th. We trust that this proposal may be cordially and universally responded to by all who name the name of Christ, not only in the United States, but throughout the world. Truly we need to pray! In these prayerless days we need to be stirred up to prayer! We need to learn what it is to pray in faith, and what it is to "pray, without ceasing."

I. *Our duty.* "Pray without ceasing." 1 Thess. v. 17. "Men ought always to pray, and not to faint." Luke viii. 1. Few Christians remember the *command* thus laid on them to continue instant in prayer. They acknowledge the privilege, but overlook the duty. Hence they do not consider the *sin* of neglecting prayer; yet who can calculate the weight of guilt at this moment lying on the churches of Christ, as well as on private Christians, for not praying without ceasing? Hours, weeks, months, wasted in folly, indolence, sleep, company, idle visiting, frivolous conversation, unprofitable reading, useless occupations, that might have been redeemed for prayer! What is half an hour, what is an hour each morning and evening? What is this to Luther's three hours, or John Welsh's eight? Lord, teach us to pray!

II. *Our need of prayer.* Oh, what need! Words cannot set forth its greatness, nor would a lifetime suffice to declare our manifold wants. What need to pray!

1. *Spiritual life is low.* Rev. iii. 1. Compared with the warmth of other days, it can scarcely be called life at all. We have left our first love. Rev. iii. 4. We have become lukewarm, neither cold nor hot. Rev. iii. 16. Living religion is a lean and spectral shade. Zeal evaporates in form and bustle. Faith is languishing, and love is fallen into the sere and yellow leaf. What need of quickening! What need of vital warmth—a warmth not produced by the mere friction of excitement, but glowing and fresh from the altar above, the warmth of souls baptized "with the Holy Ghost and with fire!"

2. *We make little progress.* "Ever learning, and never able to come to the knowledge of the truth." 2 Tim. iii. 7; Heb. v. 12. In the mighty business of advancing in the Christian course, of growing in grace, we seem, alas! to dream. Five, ten, twenty, forty years fly on, and we seem only at the point whence we started when we first believed! Our light is not brightening, our holiness is not deepening, our graces are not ripening! What a feeble, famished band of worn-out Christians are we! Neither growing ourselves, nor helping others to grow. Oh, what need to pray!

3. *There is much inconsistency.* Our light does not shine before men. Matt. v. 14, 16. It is hidden and clouded. At the best, it

has more of the red blaze of the meteor than the fresh, glad radiance of the morning star. Christ expects us to be his representatives on the earth. "As he was, so are we to be in this world." Yet we are not. The mirror is not merely soiled and dim, but marred and broken, reflecting the world more than Jesus from its thousand fragments. We have little of the mind of Christ. Phil. ii. 1—5. We are not self-denied, solemn, humble, lowly, gentle, loving; but full of self, pride, levity, malice, and envy;—miserable representatives of the altogether perfect One! Sad, shaded, misshapen likeness of the altogether lovely One! Through us his name is blasphemed, and his gospel hindered! Ezek. xxxvi. 20. Oh, what need to pray!

4. *There is little power in the ministry.* Of Luther it was said, "Each word of thine was a thunderbolt!" Of Venn, we are told, that when he preached, "men fell before him like slaked lime." Baxter tells us that he had reason to believe that he never preached one sermon in vain. How different now! Our sermons fall pointless and powerless. Consciences are not pricked, hearts are not broken, souls are not saved. The sleepers wake not, the dead arise not, the dark world remains a dark region still; the dry bones still lie whitening along the valley, unquicken and unshaken. What a palsied ministry is even that of those who have been most blessed in our day! Where are the pentecostal seasons?—where the pentecostal shower? What desolate districts, what lifeless congregations appall the eye, and sadden the believing soul! Oh, what need to pray! Hos. x. 1—12; Zech. x. 1—3.

5. *Disunion prevails.* Instead of being *one*, the churches of Christ are rent in a thousand pieces. Instead of being bound together in loving union, Christians keep far asunder, and allow their love toward each other to be chilled. The cement of charity, which binds souls together, being removed, the whole body crumbles into fragments. Unity cannot subsist when love has fled. What dishonour on the name of Jesus does this disunion bring! It seems as if he had prayed in vain. John xvii. 20—23. Sad, strange spectacle to a scoffing world for these eighteen hundred years! Oh, what need to pray!

6. *Wickedness abounds.* What are our large cities but sinks of iniquity; and what all our country parishes, even at the best, but so many barren wastes! The enemy has come in like a flood; error multiplies; superstition spreads itself; infidelity is leavening the multitude; the Sabbath is despised; intemperance overflows; the supremacy of God's law is not acknowledged; licentiousness pours itself out like a flood; ungodliness covers the land; idolatry enslaves its millions; gross darkness envelops the nations. The efforts of Christians to avert the torrent, or to dry up its waters, are unavailing. Perilous times have come. The shadows of the world's evening are stretched out. The earth is defiled under the inhabitants thereof. Isa. xxiv. 5. Oh, what need to pray!

III. *The advantages of such a union.* It would unite all real believers, removing the many interposing barriers of separation, and drawing them into one. It would kindle love to each other among God's people of every church and clime; it would tend to separate us from the world; it would present a solemn spectacle to the world; it would fix our hearts upon the obtaining of the promised blessings; it

would awaken in us a more fervent spirit of prayer, and make us alive to the necessity of praying more. It would honour God's ordinance of prayer, and Christ's special promise regarding agreement in prayer. It would draw down the blessing from above, so that in answer to our united cries we should have the Holy Spirit of promise poured largely down on us to gather out a people prepared for the Lord. What might we not expect for ourselves, for our land, our cities, our congregations, the world in which we live? Who can calculate the blessed, the infinite, the eternal results of such a union in prayer?

IV. *The manner in which it is to be done.*

1. Each Christian should endeavour to set apart as much of the proposed time as possible for private prayer. It is one of the chief ends of this concert to send each individual to his closet, and to summon them to more fixed earnestness of soul in wrestling with the prayer-hearing, prayer-answering God.

2. Besides directing the minds of the household to the objects of the Prayer Union at family worship, small, temporary prayer meetings might be formed among Christians, who may have it in their power to meet with each other.

3. There should be public congregational meetings during the whole period. These ought to be frequent; once each day would not be too often in most cases. This, however, must be left to the judgment of each minister. These public meetings ought by no means to trench upon the hour set apart for private prayer.

4. The first day (Monday) is to be spent as a day of fasting and humiliation. Let there be heard all that day a cry from the depths. Ps. cxxx. Let personal, family, church, and national sins come into remembrance. Let the aspects of Divine Providence, some of the provocations prevalent in society, and the duty of the church in these circumstances, be suitably brought under consideration, and made the subjects of prayer.

Tuesday may be given to prayer for the growth of practical godliness among such as believe; for God's Spirit to descend upon all missionary agencies, that they may be better supported, and then made more effective; upon all missionaries and their families, that they may become more devoted; and upon every individual member of the church, that they may feel their solemn obligations to become "labourers together with God" at home and abroad. In the prayers of this day, there might be special reference to the conversion of Asia unto God.

Wednesday might be profitably spent in prayer for the young in Christendom and heathendom; for revival in colleges and college students; for theological seminaries, especially for our own, that their professors may receive "an unction from the Holy One, and may know all things;" that the number of students may be greatly augmented, and their love to Christ fanned into a never-dying flame; for academies, seminaries, and public schools; for all Sabbath-schools, and other educational agencies which are in operation upon Christian and heathen ground, either to develop the intellects or to save the souls of men. Europe and America might be specially mentioned in the prayers of this day, and their turning unto God earnestly desired.

Thursday might be given to prayer for the removal of all obstacles

to the progress of the gospel, and the outpouring of God's Spirit. (See Isa. lix. 1, 2.) Prayer for the conversion of *Africa* might be appropriate during the hours of this day.

Friday might be devoted to prayer for the large cities, towns, and populous districts of the *world*, that they may be leavened with the gospel. (See Ezek. xxxvii. 1, 2.) Let the conversion of the "isles of the sea" be specially desired on this day.

Saturday might be appropriated to prayer for an increase of the spirit of union among all true Christians, and for a speedy bringing together of all the now divided tribes of Israel, with particular desire that there may soon be *united effort* for the conversion of the world.

The Sabbath, according to the suggestion of the "resolution," should be set apart for the purposes of praise and thanksgiving in holy convocation.

5. The hour between eight and nine in the morning, in so far as lies in our power, should be strictly set apart for prayer. "What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them." Mark xi. 24. *Passages for our warrant and encouragement*:—Deut. iv. 29—31; Hos. xii. 3—6; Zech. x. 1; Mal. iii. 16; Matt. xviii. 19; Mark xi. 22—24; John xiv. 13, 14; Rom. vii. 26. In addition we add the following—*Facts which should encourage us*:—The revivals in Ireland, Wales, Scotland, Sweden, and this country, originating as they have mostly done in the persistent, believing prayers of a few humble saints; the serious attention which the heathen now give in many localities to the preaching of "Christ crucified;" the opening of hitherto closed nations to Christian commerce, intercourse, and missionary effort; the evident restlessness of the world's governments; the signs of an approaching dreadful conflict on the continent of Europe, to weaken which the church will need a greater spirituality; the greater boldness of the "adversary" in stirring up opposition to truth and duty, as showing that "his time is short;" and the practical exemplification of Christian union witnessed in the late prayer meeting of ministers in Philadelphia. All these things urge to prayer. They teach both a hopeful and a warning lesson. Let our church, then, arise and call upon God. "O Lord, revive thy work."

M. M'B.

THE ULSTER REVIVAL AND ITS PHYSIOLOGICAL ACCIDENTS.

BY REV. DR. M'COSH.

A strong prejudice has been entertained against the Ulster Revival, because of the bodily manifestations with which it has been accompanied in the case of some. I am first to address myself to that prepossession, which is keeping many from acknowledging it to be a true work of God. I remember standing on one occasion on the shore of the German Ocean, while a vessel was trying to ride into a harbour in a very high storm. Hundreds of persons were on the shore viewing the scene, some of them in a state of great excitement. Suddenly the ship struck on the angle of a jutting rock, reeled and staggered, and seemed about to land all its crew in the boiling waves. As suddenly

did a mother, who had a boy in that ship, fall down beside me in a state of convulsions, which speedily ended in a complete prostration. We carried her to her dwelling, where she continued, for a time, in a state, now of unconsciousness, and now of terrible agony, till such time as her son, saved from the waves, after being exposed to great peril, was brought to her. Even then she could scarcely tell whether her son were a reality, or only a vision, such as those she had seen in her time of weakness. Suppose that this mother, instead of fearing that her son was about to be drowned, had been led suddenly by the truths of God's Word, applied by the Spirit, to apprehend that her soul was about to perish because of sin, I am convinced that the very same bodily effects would have taken place, and I believe she would not have found true peace till Jesus the Son of God was presented to her. In this present state of things mind and body are closely connected; and whatever deeply affects the mind, be it from the earth or from above, must also affect the bodily frame. Man cannot think without the co-operation of one part of his brain; and as little, I believe, can he have a mental feeling or emotion without an action in another part of his brain. It would be out of place in such a paper as this to enter into minute physiological discussions. It will be quite enough to state that it is the opinion of eminent physiologists, that as thought acts on the higher parts of the brain, so feeling of every kind acts on organs towards the base of the brain. These organs are near the place where all the nerves of the five senses terminate, and near the place whence the delicate nerves start towards the face, chest, and heart. Wherever there is strong feeling there is action in this part of the brain, which produces an effect on the nerves, reaching over the frame. But it is not necessary for my purpose to enter into such discussions. Every body knows that strong feeling produces certain effects on the body. In particular, a keen fear of approaching evil, or sorrow for evil arrived, agitates the nerves, and through them certain parts of the body. Man is fearfully and wonderfully made; and the general act to which I have referred, while an evidence that man must suffer because he has sinned, may also be a provision for good as a warning of danger and an outlet for feeling which should not be for ever cherished. But we have not the full truth unless we add, that all feelings which contemplate the good—such as love, confidence, faith, and hope—have no tendency to agitate or prostrate the body, but have rather a stimulating, bracing, and health-giving influence. On grounds which I am immediately to state, I believe that this work of revival in Ulster is a work of God. It has been characterized by deep mental feeling. Now I suppose that the fear of the wrath of God will produce the very same effects on the body, as any other deep fear, and that the sorrow for sin will have the same influence on the bodily frame, as the sorrow for the death of a son or husband. This, I apprehend, it must do, unless God were to interfere to prevent it by special miracles—that is, interfere with His own laws, which He is not wont to do in ordinary circumstances. When the spirit of grace and supplication is poured forth, and men look on Him whom they have pierced, then they mourn for Him, as one mourneth for his only son, and are in bitterness for Him, as one that is in bitterness for his first-born. Zech. xii. 10. But I do not found my belief in the work as

a genuine work on the bodily manifestations. This would be as contrary to Scripture as it is to science. Scripture sets no value on "bodily exercise," and no where points to any bodily effect whatever as a proof or test of the presence of the Spirit of God. Nor have I ever heard any one who takes an enlightened interest in this work ever appealing to any such evidence. All that these bodily affections prove, is the existence of deep feeling. As to whether this feeling is genuine or not—as to whether it is spiritual or not—this is to be tried by far different tests: it is to be tried by the truths of God's Word. The Bible and science, truly so called, are in this, as in every other respect, in beautiful harmony. Physiology can say this is a proof of deep feeling; physiology cannot say whether the feeling is spiritual or carnal. We are brought back to the law and the testimony; and by them, and by nothing else, are we to try the "spirits" whether they be of God. It is to the spiritual effects in the soul that I point, when I say that in this work there is a work of God. I do not even point to the increased attendance on public worship and prayer meetings as decisive on this point. Nor do I take my stand on the temperance by which this movement has been signalized. On what, then, it will be asked, do I found my conviction? I answer, on the fact that I have found every one of the blessed effects which are represented in Scripture as being peculiarly the fruits of the Spirit. Every one who has taken but a cursory glance at the work has noticed the conviction of sin—sharp, and penetrating, and deep; and every one who has at all looked beneath the surface has seen how the persons thus impressed will hear of only one object. Talk to them of any thing else, very possibly they will not understand you—certainly they will feel no interest in what you say; but speak of Christ, and their attention is gained and their heart is won. This has always been to me an evidence that the work is a genuine one, as it so powerfully draws men's regards to our blessed Saviour. This preparatory work has issued in a vast multitude of cases in yet better, and riper, and richer fruits. Let us look at that galaxy of graces set before us, (Gal. v. 22,) "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law, and they that are Christ's have crucified the flesh with the affections and lusts." I have rejoiced to recognise in not a few all of these graces, glittering like the stones on Aaron's breast-plate, and in every one who possesses them I acknowledge a genuine priest of God, who has been at the mercy seat, and is entitled at all times to enter into the holiest of all to commune with God. As to love, that man cannot know what love is who has not seen it flowing forth like a flowing fountain from the hearts of our genuine converts—flowing forth towards God and towards all men. A spirit of goodness or benevolence has been one of the characteristics of the work, leading the converts to do good to all men as they have opportunity; and I trust it will grow in fervour till it burn up and destroy all uncharitableness of man to man, or sect to sect. I do trust that all sectarian bitterness is being consumed in the glowing heat of this season. As to faith, it was by it they were led to Christ, and by faith they stand. Many are not only daily, but hourly, feeding on the Word, and calling on God in prayer. They are, therefore, meek and submissive to whatever God

may be pleased to send. It is, I trust, temperance, in the Bible sense—that is, the government of the passions—which is leading to the careful abstinence from intoxicating drinks; they avoid them as temptations by which the inhabitants of this province have been led into terrible evils; and this Revival has cured many drunkards who have stood out against all temperance societies. Whatever men may say for or against bodily excitement, I am sure that against such there is no law. I believe, in regard to many at this time, that they are Christ's because they seem to me to be crucifying, with all their might, God giving them grace so to do, the flesh with all its affections and lusts. I speak of numerous cases in this great town in which I usually reside, and in a quiet country district in which I preached and laboured for two months in summer, and I am fully persuaded in my own mind that I have seen, in great numbers, these gracious fruits. I confess that sometimes when I attended public assemblies and heard foolish statements made in an indelicate spirit by men who seemed to have no awe or tenderness on their spirits in the midst of such awful scenes, I have been tempted to doubt of the work; but these doubts have ever been dispelled when, without seeking out the cases which the neighbourhood were wondering at, (but rather carefully avoiding such,) I mingled freely with those who were cast in my way in providence, and got into their confidence, and had their experience poured into my ears and bosom. But the physician of wide and diversified experience tells me—"Oh! I have, in my visits, seen precisely similar bodily effects, and these having no connexion with religion." I freely, and without reserve, admit all this to the physician, and I would feel ashamed of myself if I appealed to these physiological phenomena as proof of this being a work of revival. But let the physician look beyond the bodily affection to the spiritual experience, and he will discern in many, I do not say in all, a mental and spiritual effect which he may not have been in the habit of meeting with in his ordinary patients. He may discern a faith, a newness of life and conduct, which must have proceeded from far other sources than from nervous affection. It is to be remembered that the movement began in Connor, without much or any bodily agitation. It is also a fact that, throughout the whole movement, the number of persons struck down in public has been far fewer than those awakened in secret, and that the number of those who have had no bodily prostration whatever is vastly greater than those who have had bodily manifestations. So far as I can learn, the outward agitation has of late considerably subsided, while in many districts the spiritual work is still advancing, and the flame is rising purely and brightly above the smoke which accompanied it for a time, as the grosser matter was resisting the kindling spark from Heaven. The bodily expression has prevailed largely among those who have never been in the habit of restraining their feelings. My position here is, that the work may be one of genuine feeling, and yet may be attended with bodily excitement, especially among persons not disciplined to restrain the expression of their feelings. But I have a word to say, secondly, to those who may be trusting in the bodily experience. The position I now lay down is, that no bodily state is an evidence of an operation of the Spirit of God. The revival in Ulster, just because it has been attended in the case of some with such

violent bodily excitement, exposes the parties to various temptations and trials, some of them of a very subtle and perilous character. I will take the liberty of mentioning some of them. They all have their origin in the parties being led to trust in the physical, and not the spiritual work. There may be bodily agitation which does not proceed from even a conviction of sin. Suppose that in a given assembly a dozen people cry out for mercy under a sense of sin, this may lead a dozen more to cry out from mere sympathy without any sense of guilt. This introduces us to another feature of our wonderful constitution. The cry of distress moves those who are not themselves in distress. It is a provision fitted to lead us to feel for those in trouble. But, like every other part of our nature, it may be abused. I once saw a boy whipped in school till he fell into convulsions, whereon several others fell into convulsions from sheer sympathy. I am sure I have been in assemblies this last summer where a number of persons, being convinced of sin and crying for salvation, led others to feel for a time, though they had no conviction of sin. It is not difficult, in most cases, to discern the difference, which is commonly very marked. Some may be trusting in an insecure peace; for it is of the nature of the nervous excitement to go by action and re-action. After a time of depression there is apt to come a time of exaltation; every one knows this, who after his eyes had been long dry, has found relief in a flood of tears. "I have got peace," is often the declaration made in these times to inquiring Christian friends; and when asked how they know this, the answer frequently is, "I have found a load lifted from my heart." But it will commonly be necessary to make a more searching inquiry, "What load?" lest the load be the mere depression of feeling passed away in the natural course of things. Care must be taken that the load lifted be the load of sin, and that He who lifts it be the Saviour. They, and they only, who have found Christ have found true peace, and awakened sinners should be exhorted to be more anxious to secure a Saviour than to realize a pleasant sensation. Another effect may follow, and has not unfrequently followed in this movement. After the depression comes the pleasant feeling, and after the exalted feeling comes the depression. It is thus we have had in these times persons passing, not only once or twice, but five, ten, or fifteen times, through these movements of spirit, with their accompanying physical manifestations. I look upon persons going through this succession of experiences as in a very critical state. They should be strongly recommended not to seek for a renewal of these bodily affections, but to strive to rise to the spiritual graces of faith, hope, patience, and love. Persons who have passed three, five, or ten times through such a series of affections have their bodily organism greatly weakened. And now persons get into a hysterical state, or may fall into a mesmeric state. I do not speak of a mother as hysterical when she is in deep distress on hearing of the death of a son; but if she give way to moping and brooding, she may bring on hysteria. I do not describe the strong men who have been bowed down in this movement as being hysterical; but certainly some persons have so encouraged themselves in an unhealthy feeling as to land themselves in nervous disease. They may now get a succession of visions, which assume a sort of regular, a systematic form. I am not one of those who think that miracles shall

never be renewed in the church of God; but I have seen no evidences whatever that miracles, such as those which the prophets and apostles performed, have been done in Ireland in one day. In the district in which I resided for some weeks this last summer, I exposed these visions, and they ceased, and I believe that the spiritual good of the district was thereby furthered. A simple-minded man, but whose heart was full of love, visited me one day, and, after a pleasant half-hour's talk, he told me of a vision he had had. He had seen a ladder set up on earth and reached to heaven, and three figures were going up it, when they all fell, the one on the top of the other. "Now," says he, "what am I to make of my vision?" I told him to make nothing of it; to look on it as he would look on a dream, and we returned to more profitable topics. A good woman was in deep spiritual distress, and a figure came to her relief, but it was unfortunately a very lovely female, far too like the Virgin to comport with the ideas of a Protestant. The woman was most unwilling to have her vision mentioned for fear of favouring the Romish Church. I took care to keep her name concealed, but I mentioned her vision for the good of the Protestant Church; for if the Protestant Church comes to trust to visions, it will soon find itself far outstripped by the Church of Rome. The parties now referred to had no control over these visions, but others have come so far as to have a command of them, and they see visions systematically. I know a district where such persons were beginning to tell who stole the apples from a particular garden, when the minister discouraged this manifestation, and it disappeared. From the same cause—that is, from an organism weakened by repeated excitement—proceed cases of blindness and dumbness, and of persons who can bring on sleep at a particular time, and awake at an appointed hour. I have found in a vast number of cases that the deafness and blindness have appeared, not in persons who have been struck the first time with a conviction of sin, but in persons who have been struck a number of times. It is a warning, given in God's natural providence, that in that particular district the bodily excitements are being carried too far, and are in danger of overriding and oppressing the spiritual work. All such persons should be put under the care of a kind Christian physician; they should be encouraged to pray that their bodily weakness may be relieved as speedily as possible; and to seek to come under the influence of faith, and confidence, and love, which, instead of weakening the body, have a tendency to sooth and strengthen the frame. As to the sleeping cases, every one who has studied the subject knows that mesmerism is full of them. Nothing, in my opinion, is so much fitted to grieve the Spirit as to find persons gazing at the weakness of man, as if it were the power of God. The only thoroughly conceited converts I have seen in this movement are those who have got into such a state of physical weakness that they see visions and predict events. The predictions, I may remark, have all the characteristic marks of clairvoyance, which has so often been exposed. I may add that, while the cases of this description have hitherto been very few, yet we have already evidence that if encouragement were given, especially of a pecuniary kind, deception is ready to appear, and Satan would triumph. But I cannot quit this particular topic without stating that, in many districts and congregations visited with

a blessed work of revival, there have been no such cases; that in places in which they have been discountenanced by good men they have disappeared, and that in all circumstances they are excrescences, and not essential parts of the proper work of revival. To the devil, acting on man's sinful nature, belongs the deceit which may be creeping in to mar the great spiritual reformation. I have taken upon me the invidious, but, at this stage, necessary task, of warning those who may be disposed to listen to me, of those incidental evils. It is time to do so, in order to arrest them ere they go farther, and thus bring the whole work of God into ridicule and contempt.

TRI-CENTENARY OF THE REFORMATION FROM POPERY IN SCOTLAND.

The Reformation from Popery in 1560 is one of the most important events in the history of the church of Christ in Scotland, and has been productive of the greatest and best results. From peculiar circumstances, this event was not specially commemorated in the years 1660 and 1760; but, in the merciful providence of God, our lot has fallen in better times, and therefore a Tri-centenary of the Reformation will, God willing, be commemorated in Edinburgh in the year 1860.

Such a commemoration cannot fail to have the effect of drawing forth the sympathy of every Protestant in our land, as well as of Protestant Scotchmen in all parts of the world, and ought to result in some combined and vigorous effort to resist the aggressions of Rome, and perpetuate the innumerable blessings of the Reformation.

Such a movement is due to the memory of our reforming fathers, who shed their blood for those glorious principles which have made our land great, and is much called for in the present times, when Rome is plying her machinations so artfully and successfully, while the principles of the Reformation are suffered by many to sink into comparative oblivion, and great masses of our people and their children are being tempted, and some of them entrapped, by the wiles of the "Man of Sin."

With the view of carrying out this commemoration on a broad and unsectarian basis, in addition to all that separate churches may do, there will be, with devotional exercises, a series of meetings held in Edinburgh during four days, beginning on Tuesday, the 14th day of August, 1860,* to which not only Protestant Scotchmen at home, but Protestants from all lands, and of all evangelical denominations, are hereby invited, and at which papers, forming the basis of conversation, will be read, illustrative of the civil and religious history of Scotland before, at, and subsequent to the Reformation, with special reference to our present duty,—the great object of such papers being to enlighten the people on the true nature of the Reformation in Scotland, and its blessed results. The papers may embrace such subjects as the following:—

* 1560, August 1 —The Scottish Parliament assembled, and on the 17th the Confession of Faith was ratified, and the Protestant religion formally established.

December 20th.—First meeting of the General Assembly was held at Edinburgh—*Works of John Knox*, edited by David Laing. Chronological Notes, page 19.

1. State of Scotland, civil and religious, before the Reformation.
2. Immediate causes that led to the Reformation.
3. The hand of God in the Reformation.
4. The Reformation itself, and what it accomplished.
5. The principal characters that figured in the Scottish Reformation.
6. The imperfections of the Reformation in Scotland.
7. Contrast of the Scottish Reformation with the Reformation in other countries.
8. Leading doctrinal principles of the Reformation in Scotland.
9. Subsequent history and present state of Scotland in reference to Protestantism.
10. Recent advances of Rome, and the causes of them.
11. Present duties of Scottish Protestants towards their own land.
12. Importance of a Protestant Institute at Edinburgh, to reach the educated youth, and the future ministers and teachers of Scotland, and recent experience in connexion with the training of students in the distinctive principles of the Reformation.
13. State of Protestantism in England, with the dangers thence arising.
14. State of Protestantism in Ireland, and causes of the limited diffusion of the principles of the Reformation in that country, with its present state and prospects, in connexion with the late remarkable revival of religion.
15. State of Protestantism in the various colonies of Britain, and the support given to Popery by their respective Governments.
16. State of Protestantism in the continents of Europe and America, with the duty of Scottish Protestants in reference thereto.

These, and similar topics, which may occur to any friends who intend to be present, will form appropriate subjects for essays, to be followed by free conversation, and accompanied with devotional exercises.

REGULATIONS CONCERNING PAPERS.

1. All communications concerning the Commemoration, and the papers to be read, with any additional suggestions, to be forwarded to Mr. Badenoch, the Secretary, at 6, York Place, Edinburgh.
 2. Papers intended to be read to be forwarded to him on or before the 1st day of July, 1860.
 3. All papers to have on the first page the title of the subject, the author's name and address; and if from abroad, to be accompanied with a note, stating the time at which the author expects to be in Scotland, and where a letter may find him.
 4. The Committee on Papers will have the power of rejecting any paper they may deem inappropriate.
 5. The reading of any paper shall not, except by special permission, exceed twenty minutes.
 6. No paper read shall be published separately until the volume of papers of the Commemoration is published.
 7. The Committee, in publishing said volume, reserve power to print papers either in whole or in part, as may seem most expedient.
- It is earnestly requested that the papers be distinctly and legibly written.
- It is also especially desired that deputations or strangers from abroad

should inform the Secretary, as early as possible, of their intention of being present at the Commemoration.

It is also earnestly requested that those friends in Edinburgh, who may be desirous of accommodating strangers, will be so good as to communicate with the Secretary.

As considerable expense will be incurred in connexion with the Commemoration, subscriptions are earnestly invited. They may be remitted to Wm. Leckie, Esq., Commercial Bank of Scotland, Edinburgh.

Fuller details will be hereafter published.

BY ORDER OF THE COMMITTEE.

Office of the Scottish Reform Society, 6 York Place, Sept., 1859.

LETTER FROM AN ABSENT PASTOR TO HIS CONGREGATION.

Allandale, August 18, 1859.

DEAR BRETHREN:—Your absent minister wishes grace, mercy, and peace, from God our Father, and the Lord Jesus Christ. Though absent in the flesh, yet am I with you in spirit, and I pray God that your souls may prosper and be in health. I am reminded by the increasing coolness of the weather in this mountainous region, and by the discoloured leaves I see every where, that the summer will pass away presently. What a brief season it has seemed to me! But yesterday it was our spring time, with its singing birds, and its flowers, and its buds and germs. And now the harvest has been gathered in, and men are almost ready to cast in the seed again. These changes, as they come in nature—this supplanting of one season by another—have their lessons, and they are solemn. The *present*, dear brethren, is our summer time. We need to be awake and active. We are the children of the day. The fields are white to the harvest, and the Lord points us towards them. Let me urge on you the duty of *living for Christ!* How much there lies in that saying of the holy apostle, “For me to live is *Christ*.” And what, after all, is life except as consecrated to Him? You will agree with me that it must be an aimless, pointless thing—a *blank*, a *failure*. Could we but lift the veil, and make these mists remove, and see the great realities with which we have to do, we should sleep and trifle no more. There are crowds trooping in to the pit day by day. Hell is clamouring for its prey *constantly*. The great work, so dear to the Saviour’s heart, is not yet done. There is a harvest to be reaped, and much of the seed *has yet to be sown*. All the tendencies of this poor, fallen humanity of ours, are *downwards*, and how limited are the counteracting agencies at work! There is not one fiend that is not busy, running with all his full speed, and plotting with all his practised malice. And do we sit still? Let us awake, dear brethren. The day, the age, demands it. Remember that all the energy and all the reliable and real power on which the world must ultimately fall back with a view to its good, are in *the church of Christ*. And how shall you or I face Him at the last, and on the great day of assize, if we have not put *all our personal power forth in our place?* Let me prevail with you to keep before your mind more than ever, your chief aim and end. And let me assure you that the

more you lose yourself, and forget self in the great business of honouring the *Saviour*, and living for Him, the more will your peace and hope abound. We shall *grow*, too, in grace, while we are busy at his work. It is the constantly running stream that hews the deepest channel, and gets the fullest flood.

And do not forget what you owe to *yourselves*. Let us pray. Let us pull up daily these weeds that are seeking to take root in the soul. Call constantly on the Captain of Salvation. *Besiege the throne of grace*. Commence at the invisible. Give it reality in your minds and thoughts. Refer every thing to eternity. Seek the baptism of fire. We need it as a people. Feel that you may do much personally to *promote* or *retard* the good of the congregation. *Forsake not the assembling of yourselves together*. Let brotherly love prevail. Do in your circumstances what you have reason to believe *Jesus* would have done, and thus put to silence the voice of evil and captious men. Your welfare is dear to me, and I commend you evermore to God. I often wonder if I have been the means of good to any of you. *Pray for me*. If the Lord will, I shall see you soon.

Your servant in the Lord Jesus,

J. A. CRAWFORD.

LAMARTINE ON THE PSALMS OF DAVID.

The last Psalm ends with a chorus to the praise of God, in which the poet calls on all people, all instruments of sacred music, all the elements, and all the stars to join. Sublime finale of that opera of sixty years, sung by the shepherd, the hero, the king, and the old man! In this closing Psalm we see the almost inarticulate enthusiasm of the lyric poet; so rapidly do the words press to his lips, floating upwards towards God their source, like the smoke of a great fire of the soul wafted by the tempest! Here we see David, or rather the human heart itself, with all its God-given notes of grief, joy, tears, and adoration—poetry sanctified to its highest expression; a vase of perfume broken on the steps of the temple, and shedding abroad its odours from the heart of David to the heart of all humanity! Hebrew, Christian, or even Mohammedan, every religion, every complaint, every prayer has taken from this vase, shed on the heights of Jerusalem, wherewith to give forth their accents. The little shepherd has become the master of the sacred choir of the universe. There is not a worshipper on earth which prays not with his words, or sings not with his voice. A chord of his harp is to be found in all choirs, resounding every where, and for ever in unison with the echoes of Horeb and Engedi! David is the psalmist of eternity; what a destiny—what a power hath poetry when inspired by God! As for myself, when my spirit is excited, or devotional, or sad, and seeks for an echo to its enthusiasm, its devotion, or its melancholy, I do not open Pindar, or Horace, or Hafiz, those purely Academic poets; neither do I find within myself murmurings to express my emotion. I open the book of Psalms, and there I find words which seem to issue from the soul of the ages, and which penetrate even to the heart of all generations. Happy the bard who has thus become the eternal hymn, the personified prayer and complaint of all humanity! If we look back

to that remote age when such songs resounded over the world; if we consider that, while the lyric poetry of all the most cultivated nations only sang of wine, love, blood, and the victories of coursers at the games of Elidus, who are seized with profound astonishment at the mystic accents of the prophet-shepherd, who speaks to God the Creator, as one friend to another, who understands and praises His great works, admires His justice, implores His mercy, and becomes, as it were, an anticipative echo of the evangelic poetry, speaking the soft words of Christ before his coming. Prophet or not, as he may be considered by Christian or skeptic, none can deny in the poet-king an inspiration granted to no other man. Read Greek or Latin poetry after a Psalm, and see how pale it looks!—*Lamartine's Cours de Literature.*

P o e t r y .

For the Banner of the Covenant.

AUTUMN.

BY JAMES RISTINE.

The winds are sighing o'er the path
Where forest leaves are strewn,
As mourn the sorrowed hearts of earth
O'er loved ones withered gone.

And still the faded petals fall
From drooping flowerets near,
As God from every homestead calls
Some soul to kindred dear.

The day is waning in the west,
How beautiful it seems!
So should our eyelids close in rest,
To view celestial dreams.

And sable night is falling fast
Around the silent earth,
Like sorrowing thoughts that shadow past
When dear ones leave the hearth.

But see!—in yon cerulean sky
The vesper star appears;
So hope will beam whene'er the eye
Is dimmed with burning tears.

And now another planet glows
In heaven's happy air,
So will our souls serenely flow
To dwell with angels there.

Children's Department.

A CHILD'S ELOQUENCE.

A sweet little girl named Sarah had been to church, and went home full of what she had seen and heard. Sitting at the table with the family, she asked the father, who had been to church, but who was a very wicked man, whether he ever prayed. He did not like the question, and in a very angry manner replied:

"It is your mother, or your Aunt Sally, that put you up to that, my little girl."

"No papa," said the little creature; "the preacher said, 'All good people pray, and those who don't pray ain't going to heaven.' Pa, do you pray?"

This was more than her father could stand, and in a rough way he said:

"Well, you and your mother, and your Aunt Sally, may go your way, and I will go mine."

"Pa," said the little creature, with sweet simplicity, "which way are you going?"

This question pierced his heart. It flashed upon him that he was in the way to death. He started from his chair, burst into tears, and immediately began to cry for mercy. Within a few days he was a happy convert, and, I believe, he will appear in heaven as a star in his little daughter's crown of rejoicing.

A CHILD'S PRAYER.

A gentleman who had a large property, was led into evil courses. He drank hard, and gambled much. Soon his property began to waste away, and at last it was all gone.

One night he came to his unfurnished home. He entered his empty hall, sick at heart; and passing on to his wife's chamber, there saw her sitting sobbing and broken-hearted, and his little child by her side. Sullen and wretched, he seated himself, without saying a word.

Presently the mother said, "Come, my child, it is time for you to go to bed." And the little one, as was her usual way, came up to her mother's side, and knelt down on her knees to say her evening prayers.

When she had finished, she looked up to her weeping mother, and said, "Dear ma, may I say one more prayer?" "Oh yes, my sweet pet," said the mother.

So she put her tiny hands once more together, and prayed, "O God, spare; O do spare my dear father!"

That little prayer, so simple and earnest, was wafted to heaven, and heard there. It went, also, to the father's heart. He melted, and wept. He rushed to his wife and child, fell on his knees, confessed his bad life, and resolved in God's strength to become a better man. God helped him; he left off his bad ways; and once more he had a home, wife, and child, all happy.

Children, see what a little child's prayer can do! Do you pray continually and earnestly for your parents, and your brothers and sisters?

Our Church News.

FALL MEETING OF CHICAGO PRESBYTERY.

The regular semi-annual meeting of the Chicago Reformed Presbytery was held in Rock Prairie, Wisconsin, Wednesday, October 12th, ult. The Rev. John M'Corkell preached the opening sermon from Acts v. 42, "And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ,"—after which Presbytery was constituted in the usual manner by the Moderator, Rev. A. R. Gailey. Eight ministers, and seven elders, were present.

The following items of business may be of interest to the church at large:—

Rev. Robt. Patterson, from the Committee on Students, reported that they had been reading and reciting in Hill's Lectures on Divinity, book 1st, and in collateral text-books, as opportunity afforded, with some degree of diligence.

In connexion with this report he presented the following preamble and resolution, which were cordially adopted by Presbytery:

Whereas, The preference of the instructions of Professors of Theology of other denominations by our students is a manifestation of contempt for the institutions of our own church—and their habitual attendance in theological seminaries where errors are taught against which this church has publicly testified, and where the Word of God is perverted to the support of tyranny and oppression, is inconsistent with a faithful testimony for the truth; tends to corrupt the rising ministry, and to destroy our existence as a church; is exceedingly dangerous to the souls of the persons thus entering into temptation; and is directly contrary to the Word of God, (Prov. xix. 27,) "Cease, my son, to hear the instruction that causeth thee to err from the words of knowledge:" therefore

Resolved, That this Presbytery will not retain under its care any theological students in attendance upon such seminaries.

Brother M'Kelvey made an interesting statement in regard to the condition of things in Minnesota, where he has been labouring as a domestic missionary; referring especially to its spiritual destitution, and the prospects of success in missionary effort in that wide and promising field.

He reported that he had organized, after the usual preliminaries, a congregation consisting of nine members, with a prospect of a speedy increase, in Mankato, Blue Earth county, in that State.

On motion, it was resolved that Mankato congregation be recognised as a vacancy under the care of this Presbytery, and that brother M'Kelvey be directed to act as a supply until the next meeting of Presbytery.

The following minute, at the instance of brother Patterson, was adopted, as expressive of the interest of Presbytery in the reformation work in Minnesota:

Resolved, That Presbytery has heard with deep interest the statement made by brother M'Kelvey in regard to the state of society in Minnesota, and the prospects of the church there; and would express

its sympathy with him in his arduous and self-denying labours; and promise the prayers of the members of their congregations that the Lord would preserve him in his journeyings, open a wide and effectual door for the gospel, and bless the word preached abundantly to the conversion of souls, and the edification of the church.

Brother Scott, in a written communication, on account of health and other causes, requested a certificate of dismissal to Pittsburgh Presbytery, which the Clerk was directed to furnish.

Mr. John Clark, in behalf of Chicago congregation, requested supplies from Presbytery during the absence of its pastor, Rev. Robert Patterson.

On motion of Mr. M'Bride, it was resolved that Presbytery express their sympathy with brother Patterson and the Chicago congregation in the severe dispensation of Divine Providence, by which they have been deprived of a place of worship; and refer their request to the Committee of Supplies, with the recommendation that it be granted.

The Committee of Supplies presented the following schedule of appointments, which was accepted and adopted:

Chicago—Mr. Gayley, 4th Sabbath of October; Mr. Morrison, 5th Sabbath, Mr. M'Corkell, 1st Sabbath of November; Dr. Bratton, 2d, 3d, 4th of November; Mr. Philip, first three Sabbaths of December.

Monmouth—Dr. Bratton, 1st Sabbath of November; R. M'Millan, two Sabbaths of May.

Washington, Ill.—Dr. Bratton, month of December; Mr. Gayley, one Sabbath in the month; Mr. Philip, to the end of January; R. M'Millan, 1st, 2d, and 3d Sabbaths of April.

Onion Grove, Iowa—Mr. Philip, month of February; R. M'Millan, 4th Sabbath of April, and first two Sabbaths of May.

Presbyterial examination was then conducted, the Moderator and other members of Presbytery propounding the usual queries to the pastor and elders of Rock Prairie congregation.

On motion, it was resolved that the examination be approved; and that the Presbytery exhort the various heads of families in this congregation, and in all within its bounds, regularly and faithfully to perform the important duty of family worship.

Rev. J. M'Corkell presented the following resolution:

Resolved, That the Clerk be directed to notify the sessions which have hitherto neglected this duty, to have their sessional records present at the next meeting of Presbytery.

On motion of Rev. M. M'Bride, it was resolved that, as far as practicable, in accordance with the recommendation of Synod, and the request of brethren in India, the second week of the new year be spent by the several congregations under our care in united prayer for the revival of God's work among ourselves, in our land, throughout Christendom, and the benighted regions of heathenism.

Resolved, That when Presbytery adjourn, it be to meet in Mt. Vernon, Iowa, the 2d Thursday (12th) of April, 1860, at 10 o'clock, A. M.

Resolved, That devotional exercises be conducted for half an hour. They were as follows:—Singing, Rev. M. M'Bride; prayer, Rev. H. A. M'Kelvey; reading of Scriptures, Rev. Samuel Boyd; prayer, Mr. John Johnson; singing, Mr. Isaac Kirkpatrick; short address on the value of souls, and prayer, by Rev. J. W. Morrison.

Minutes read and approved.

On motion, Presbytery adjourned to meet at the time and place appointed, after prayer, singing 133d Psalm, and apostolic benediction.

M. M'BRIDE, P. C.

MEETING OF THE WESTERN PRESBYTERY.

The Western Presbytery of the Reformed Presbyterian Church met in Princeton, Ind., Sept. 30th, and continued its sessions until the 3d of October, when it adjourned. The meeting was more fully attended than usual, and one of considerable public interest. The ministerial members were all present, and ruling elders from all the sessions except two. There was no representation from the session of Hephzibah congregation, and the elder appointed from the Bethel session was not present at the meeting.

Reports were received from all the congregations under the care of Presbytery, except from the Hephzibah congregation. In the report from the Walnut Hill Prairie congregation, the union of our own department of the church with the U. P. Church was urged upon the consideration of Presbytery as dutiful and necessary. The congregational reports having been referred, as usual, to a committee, a report was presented adverse to a present union with that church. This report gave rise to warm and earnest discussion.

During the discussion the following resolutions were offered by the Rev. John Alford, as a substitute for that portion of the report which respected union:

1. That this Presbytery is satisfied with the Testimony of the U. P. Church as a Basis of Union.
2. That Presbytery recommend to Synod union on said Testimony as a Basis.

This substitute was not entertained. After further discussion the report was adopted—Rev. Messrs. Alford and M'Cracken asking that their dissent should be marked. The report is as follows, namely:

“The Committee to whom the reports from the respective congregations under the care of this Presbytery were referred, would respectfully report—

“That in looking over the reports, through which we have presented before us a general view of that portion of the Lord's vineyard committed to our care, we find as always heretofore, that with many things to discourage and try the faith of those who are looking and praying for times of refreshing from the presence of the Lord, and for a revival of God's work, that still the Lord of the vineyard has not entirely withdrawn himself, nor given his heritage to reproach. From most of the congregations there are reports of progress and growth; the Lord having added to his church, as is hoped, of such as shall be saved. A general and respectful attendance upon the means of grace is also reported.

“On the other hand, statements in regard to the growth of worldly-mindedness, the neglect of social prayer, and the waxing cold of the love of many are made, which should lead us to note the clouded brow of the Saviour, and listen to the admonition tendered by him who hath the seven spirits of God and the seven stars, ‘Remember how

thou hast received and heard, and hold fast and repent.' And again, 'Remember from whence thou hast fallen, and repent, and do the first works.'

"With regard to the subject of union with our sister churches, the necessity of which is urged upon us in the report from the Walnut Hill Prairie congregation, your Committee would say, in view of the fact admitted, that there is 'entire satisfaction with the doctrine, worship, and order of the Reformed Presbyterian Church, as presented in her standards, and heretofore held and practised;' and farther, as in view of the action of last General Synod this matter cannot now be urged without rending our own department of the church, and of the church of our fathers, we hold that for the present time our strength and duty will be to remain as we are. It is evident to all that there are numbers both of the ministers and people who are not prepared for such union, and would not go into it. By a movement of a part no schism would be healed; we cannot, therefore, think such a movement commendable, or such as should be approved by this Presbytery.

"There is, however, a unity which may, and ought to be sought by all, in whatever department of the church they may be found, and which is of much more importance than any mere external unity;—this is the unity of the Spirit in the bond of peace. Well has the apostle said, 'In Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but faith which worketh by love.' So we now say also, In Jesus Christ neither Reformed Presbyterianism availeth any thing, nor United Presbyterianism, but faith which worketh by love."

The following Scale of Appointments the Clerk was directed to have published:

Mr. Robert McMillan to spend the two months assigned to this Presbytery in Tennessee.

Mr. Robert Anderson, 2d Sab. Oct. in Hill Prairie, 3d Sab. Pilot Knob, 4th Sab. Concord, 5th Sab. Hill Prairie, 1st and 2d Sabs. Nov. Grand Cote, 2d and 3d Sabs. Salem.

Mr. Philip, 1st and 2d Sabs. March, Salem; the remaining part of his time in Grand Cote, and under the direction of the Committee of Supplies.

Rev. Samuel Wylie, 3 Sabs. Feb. Grand Cote; and if requested, to moderate a call for that congregation.

Rev. John McMaster to dispense the sacrament of the Supper in Grand Cote Prairie, 4th Sab. October.

Rev. M. Harshaw, 1st Sab. Dec., and 1st Sab. Jan. in Grand Cote.

Rev. N. K. Crow, 1st Sab. Feb. Grand Cote, and 1st Sab. May, Salem.

Rev. R. McCracken, 2 Sabs. Feb. Grand Cote.

Rev. John Alford, 2d Sab. Jan. Salem.

J. M'M., *P. C.*

THE OPENING OF THE SEMINARY.

The Seminary of the Reformed Presbyterian Church was opened with appropriate exercises, in the 1st Church, Philadelphia, on Nov. 2d, at 7½ P. M. A full attendance of the Boards of Superintendents

and Trustees, and the presence of a large audience on the occasion, indicated the great interest felt throughout the church in regard to it.

At a previous hour the Boards met and organized separately, by the election of their respective officers, and afterwards, conjointly, in order to devise ways and means for the successful operation of the Seminary, and arrange the order of exercises for its opening. Rev. Gavin M'Millan was appointed President for the occasion; Rev. Geo. Scott to make an address, on behalf of the Board of Superintendents, to the Professors elect; Rev. Drs. M'Leod and Wylie to deliver, each, an inaugural.

The opening services commenced with prayer and singing. The President then, in a brief and pertinent address, stated the object of the meeting, and the great importance of a well-conducted Seminary to the successful operations of the church. An excellent address from Rev. Geo. Scott was then made, in which he adverted to the operations of the Seminary in times past, and to the success which attended it under its first Professor, and the necessity of its continuance as the best means of training young men for the work of the ministry. Dr. M'Leod followed. His theme was the "Mediatorial System," which he discussed in a lucid, comprehensive, and able manner. Dr. Wylie succeeded, by an address on "The Need of the Ministry—the Ministry we Need, and how to obtain it," which was treated in his usual clear and forcible manner. Dr. Edgar, of the "Irish Deputation," being present by invitation, at the request of the President, delivered the closing address. His subject was the proper method of training students, so as to make them the most efficient in their work. His address was one of great interest, and he concluded by wishing God speed to the Seminary of the Reformed Presbyterian Church. Our allusion to all these exercises is but brief, as it is intended to have them published and spread before the church. Thus auspiciously have the sessions of the Seminary commenced. To insure its success, it must have the confidence of the entire church. Let her, therefore, rally round her Seminary, and sustain it; let her make the Seminary the subject of her prayers; let her congregations, and individual members, aid by their contributions; let the different Presbyteries send the young men under their care to receive its instructions; let the students enter their names upon its register, and by their attendance and diligence in their studies, encourage the Professors, do credit to themselves, strengthen the hopes of the church, and go forth to increase the influence, and extend the boundaries, and propagate the principles of the Reformed Presbyterian Church. W.

THE EASTERN PRESBYTERY.

This judicatory has been constituted according to the permission of last Synod. An eighth Presbytery has thus been added to the church under our care. But a few years since there was only a solitary missionary on that field. Now God's ordinance of Presbytery is carried into effect; and the church there is not only sustaining herself, but contributing liberally to the various institutions of the Synod. We congratulate the old pioneer of Reformed Presbyterianism in those regions, still in the vigour of his days, Rev. Alexander Clarke, at

what his eyes now behold; and we say to him and his coadjutors, Go on and prosper. The provinces of Nova Scotia and New Brunswick are among the most promising of the fields cultivated by the Reformed Presbyterian Church for Messiah; and the auspicious settlement of the Union question by the last Synod, is telling there for great good. The determination of General Synod, so unanimously made, to sustain her own organization, and go forward with her work in her own way, has filled the hearts of the people with joyful encouragement, and they now labour for one object. Those who have seen the seed time, may yet live to gather the harvest. N.

CALL ON MR. PHILIP.

The congregation of Barnet, State of Vermont, have made a unanimous call on Mr. Charles Philip, licentiate, to become their pastor. In this the whole community around concur, and it is hoped by them that Mr. P. will feel it his duty to accept. Some ten or twelve years ago there was but a handful of Reformed Presbyterians in Northern Vermont. Now there are two organized congregations. The one, that of Ryegate, large and influential, whose excellent and laborious pastor, Rev. John Bole, is increasing every day in usefulness, and in the public confidence; and the other, that of West Barnet, whose present prospects are very encouraging. They have recently opened a new house of worship, which, for neatness and convenience, is a model for a rural church, and they now wait until God will be pleased to send them a pastor. Many prayers are offered to God that Mr. P. may find it his duty to accept their call. Here, too, the action of last Synod re-affirming their attachment to the principles and organization of the Reformed Presbyterian Church, has begun to produce good fruits. The church is enlarging her borders, and labouring with prospects of greatly extended usefulness. N.

NORTHERN PRESBYTERY.

THE THEOLOGICAL SEMINARY.—The following preamble and resolution were passed by the Northern Presbytery at their meeting in New York, on the 25th October last:—

Whereas, The Theological Seminary of the Reformed Presbyterian Church has resumed its operations in the city of Philadelphia; *and whereas*, it is becoming that all the students of theology under the care of the respective Presbyteries should receive their education for the ministry in the Seminary of their own church: therefore

Resolved, That this Presbytery hereby directs all its students to attend on the instructions of the Theological Seminary of the church, in Philadelphia, as they may be prepared to do so. N.

REV. MR. M'NAUGHTON.

At a recent meeting of the Pittsburgh Presbytery, Rev. Mr. M'Naughton was admitted from the Associate Presbytery of Philadelphia, and enrolled as a member of the Pittsburgh Presbytery.

Missionary Correspondence.

LETTERS FROM REV. J. S. WOODSIDE.

Dehra Doon, August 10th, 1859.

MY DEAR BROTHER M'AULEY:—You will doubtless be somewhat surprised at the contents of this letter. I am sure you will hardly be prepared to learn that I am, at present, under appointment to a new sphere of labour, and am to leave, for a time at least, this station, which has now become endeared to me by the recollections and associations of the past six years.

You may have heard that, in the month of May last, I had the honour of uniting in marriage the Rajah of Kapurthala to a Christian wife. The Rajah is a Sikh chief, whose territory lies in the Punjab, in what is called the "Jalandhar Doab," or the land between the rivers Sutledge and Beas. His "house" has always been distinguished for its friendship to the British; and as soon as the late war broke out, the present Rajah tendered his services to the government; and upon their acceptance of his offer, put himself at the head of his troops (between 3,000 and 4,000 in number,) marched to Oude, and there distinguished himself throughout the campaign by his bravery and devotion to the British cause. Before starting for the wars he had engaged the affections of his present wife, a young Christian lady—a member of the Presbyterian church—and as soon as he returned home married her, as I have said above. The propriety of this step was seriously considered by a great many, and by none more than by myself, as it fell to me to perform the ceremony. As the Rajah had not been baptized, though professing himself a believer in Christianity, it was considered by some a dangerous step for the lady to take.

As she had already set her heart upon it, and had all the arrangements made, it was not for me or any one else to interfere. I did all I could, under the circumstances, by binding the husband to treat her, in every respect, as became a Christian lady, and himself to the performance of every part of a Christian's duty. I should have stated above, that for some years the Rajah has been a student of Christianity, and for a long time past has entirely abandoned heathenism in all its forms. Before his marriage he had prayers read to him privately, and at his marriage he promised to maintain family worship in his house, &c., &c. Before I left Kapurthala, after the marriage was over, the Rajah asked me if I would go and commence a mission in his territory. He had been married before, and by his first wife had two sons and a daughter, all of whom he wished educated by us, and he was now anxious to show his devotion to Christ by patronising the work among his own people. At first I did not see my way clear to leave Dehra, but encouraged him to hope that some one would be sent to him. He sent a public application to the mission for *me*; and the brethren, by an almost unanimous vote, placed the call in my hands. Under the circumstances I could not do otherwise than accept it; and I am therefore to leave the Doon at the end of the present hot season, and proceed to Kapurthala. This will be a new name in the vocabulary of your mission stations, but you must become familiar with it.

In regard to this call of Providence, I can only now state that I look upon it as the most interesting opening for the gospel that has ever been presented in the history of Indian missions. At a time the British Government of India is manifesting an amount of timidity bordering on pure cowardice regarding the work of missions, here comes forward an independent chief, and boldly asks a missionary to be sent into his territory, promising his support and patronage to the work in general! The Rajah, I believe, has fully made up his mind to profess Christ; and I trust he may, ere long, be a true subject of Divine grace. His wife, in a late letter to me, says:—"My only prayer to my blessed Saviour now is, that he may create in my husband a new heart, and renew a right spirit in him, that he may behold the *marvellous light*. Dear Mr. Woodside, pray to God that he may hear and answer this supplication of mine." I have little doubt that prayer will be heard; and I would now ask of you, and all the praying hearts in America who may see these lines, an interest in your prayers for this man, and for the work which is now to be commenced in his territory. I know I shall have your sympathies and support there, as I have hitherto had them here. There are many trials and difficulties to be met and overcome; but in God's name, and by his strength assisting, I think there is nothing to fear. If God should spare my life, you will, I trust, hear more of this field hereafter.

In the mean time I must conclude. This is the rainy season, and for six days past we have had constant rain. Mr. and Mrs. Herron and son are all well. Our work is progressing as usual at Dehra. There has been a good deal of sickness among the native Christians, but all are now well. We have still two months of hot weather before us ere we can welcome another cold season.

Dehra Doon, August 31st, 1859.

MY DEAR MR. STUART:—Before this reaches you I shall have taken leave of Dehra, for a time at least. I do not leave it without a struggle, for I have spent six very happy years here; and although I have seen no little changes, and have gone through some sharp afflictions during that time, still I can now look back upon these years with pleasure, and feel that my lot thus far has been a happy one. I am now to try another field, and I want to carry your sympathies and prayers with me to it, as I know I have had them at Dehra. I want you and every member of our church to take a map of India, and in that part of it known as the Punjaub, look up the town of Kapurthala. You will find it between the rivers Sutledge and Beas, about ten miles from Jalandhar.

You may not find these places spelled in the map as I write them, for there is a vast variety in the English writing of Indian names. Having found that locality, I want you to remember that you have an interest there not inferior to that of any other spot in India. We are now to try an experiment in that place unprecedented in the history of missions in this land. We go among a native population ruled over by an independent native chief. There will be no European society whatever within ten miles of us, and therefore we will need more than ever the countenance and sympathy of friends in America. *The mission is to be supported by the Rajah.* He is to pay my salary and

other expenses connected with our labours. He has already commenced preparations for building a house for us to live in. Now, although Kapurthala will be a kind of self-supporting mission, I fondly hope American Christians will not altogether overlook it. The Rajah in this matter is setting a noble example to every other native prince throughout the land. He is taking a step which will, sooner or later, be followed by every chief in his position. Will you let him stand alone, or will you encourage him by some manifestation of your regard? I am very sure he would be greatly pleased to receive an autograph letter from you or any other Christian brother in America, and I trust you will find time to write him. * * *

It will please you to learn that the Rajah (although not yet baptized) is gradually coming up to the attainments of the Christian. He has lately issued orders *strictly forbidding all labour on the Sabbath*, and is erecting a large poor-house for the accommodation of all the really destitute in his territory. How different this from the common native custom of bestowing charity on swarms of lazy scoundrels, who prowl over the land in the garb of religious mendicants! The Rajah has completely discarded all this class, and intends to give his alms to the really destitute. No doubt the new mission will have much prejudice to encounter, and many obstacles to overcome. This is only to be expected in any undertaking of the kind, but it would not do for us to shrink from these. Their existence, however, is an urgent reason why I should ask a continued interest in your prayers. We need them now more than ever. * * *

My heart has been greatly refreshed lately by the glowing accounts I receive of the Irish revival. Mrs. W. is in the centre of it, and gives me regular information of all that takes place. It seems, in some respects, more remarkable than even your "great awakening" in America. It is, however, the same Spirit that is at work in both countries. May we not hope for a similar work in India? If our great rebellion could but be followed by a great outpouring of God's Spirit, then would we have nothing to fear for the future. There are many signs throughout the land of a particular interest in religious things; but the great mass of even professing Christians are cold and dead to all such influences. This proves clearly that no calamities such as lately visited us will of themselves drive men to Christ. On the contrary, I believe that when these are not sanctified, the effect is to harden the heart. No doubt many were impressed in 1857 as they had never been before, but the great majority are as careless as ever. Let Christians in Europe and America not rest till the work begins here also. * * *

As ever, yours affectionately,

J. S. WOODSIDE.

Editorial.

RECEPTION OF THE IRISH DEPUTATION.

On Thursday evening, Oct. 27th, the "Irish Deputation" was received at Jayne's Hall, Philadelphia, by one of the largest meetings held in our city for some time. The Deputation consists of Rev. John Edgar, D. D., of Belfast; Rev. S. M. Dill, of Ballymena; and Rev. David Wilson, of Limerick. The meeting was presided over by the

Rev. Dr. Brantley, of the Baptist Church, and in the exercises of the evening part was taken by several ministers representing the various evangelical denominations in the city. The Deputation was introduced by the Rev. Dr. Murray, of New Jersey, (Kirwan,) in one of his characteristic speeches, and welcomed by the Rev. Dr. Newton, of this city. Rev. Dr. Edgar addressed the meeting, and said:—

“I come here to represent the good old Scotch Christians who live in Ireland—the good old Christians who came to Ireland for Ireland’s good. They came there that civilization might prevail, that agriculture might flourish, that literature might extend. Through the agency of men like these, the seed of truth has been planted in Ulster; and though it was a small seed at first, it has branched out into a glorious tree. What Ulster now is, we are trying to make Leinster, Munster, and Connaught.” The speaker then said:—“In the home mission work, in the lower portions of Ireland, the greatest work was done among the peasants of the south. The field was large, and the progress of the work depended upon solid and substantial aid. Yet we must never overlook the blessing of the Holy Spirit, without which all our efforts will be in vain. Whether the saying of Daniel O’Connell was true or not, that the Irish peasantry were the best in the world, he would say that they possessed many noble and generous qualities, and that the missionaries had received from them great kindness. I come among you as friends—as Christians engaged in a common cause, actuated by common motives, and glorying in a common Master. The reformation is progressing in the south of Ireland. It commends itself more particularly to the people of America, where the tide of emigration is setting so strongly. Is it better to attempt to purify the stream of emigration where it empties into the sea, or shall we go back to the source, and pour into its fountain the salt of life, that its waters may no more gush forth to make the land barren and desolate? Let us begin in time. We must convert the young, and send them as converted men to your glorious country. We must send them as ornaments to society, as pilgrim fathers on their way, as the ‘chariots of Israel and the horsemen thereof,’ to help here, on American soil, to the glory of God. One man such as these will do more towards an honest Christianity than a thousand, or a thousand times a thousand dollars. The influence of one man like these will go down from generation to generation to promote the glory of Christ, and this influence can be estimated only throughout the ages of eternity.

“If we cast our eye over Ireland, we cannot escape the fascination of its beautiful scenery. Tourists go to Ireland—tourists from America. They stroll along the banks of its placid lakes; they lavish their admiration of its beauty, and they listen enraptured to the bugle notes that float through the mountain like spirits of air. Do they ever think that this country is gloomy with superstition? I am sure that God has mercy in store for the wild woods around Killarney. Its mountains, its hanging gardens, its gushing cataracts, its fairy scenes, will not rest for ever beneath the darkness of Romanism, and I cannot but feel that these beautiful scenes, where ‘man alone is vile,’ that the mountains where the wild deer runs, and the hunter’s dog follows, shall feel the feet of God-worshipping Christians. The speaker concluded by thanking the audience for their kindness, and invoking the blessing of God upon the cause of missions.”

The Rev. S. M. DILL next addressed the meeting. “I feel,” said Mr. Dill, “that I am among you by the providence of God—I am here by his guidance and direction. I feel myself overpowered by this vast assemblage; and I trust that we are here for good to one another, as well as for enjoying the mercies of a common Saviour. The practice of inter-communion is a glorious one. I feel that there is a danger of magnifying our importance, although we cannot magnify the importance of our mission. We come from a small island to a large continent—from small churches to large churches—from an old country,

or as we say, a country nearly worn out, to a young country, one fresh and progressing. We must not estimate the cause by the size or numbers of the island. 'The conies were a little folk, yet they built their houses on the rock;' and so the Church of Ireland, although small, is built most impregnably on the rock—Christ. It would be a poor thing if we were content with keeping what we have, and did not endeavour to spread to others the blessings we ourselves enjoy. We are extending our efforts to India and to the Jews; and it may be said of our missionaries, as of the dominions of Queen Victoria, that upon them the sun never sets. The speaker then gave a most interesting account of the revival at present prevailing in the Christian Church of Ireland, and he asked if it was mere delusion—mere animal excitement—that had effected such a change; that had reformed the drunkard; bowed the stubborn knee of the prayerless man; made the Sabbath-breaker an observer of that holy day; that has brought woman from the lowest step that woman can take, to wash the feet of the blessed Jesus; that has compelled the publican to abandon his crime-producing traffic; that has combined on one platform members of all denominations? Was this a delusion? It had been said that it was as easy to hammer two cold pieces of iron together as to do this. We must first be melted in the white heat of God's love before we can be welded into one ingot. In the work of evangelization, many things must be combated. There was the feeling of superstition and ungodliness; and more than this, there was to be dreaded the influence of an ungodly press—a press that gloried in printing prize fights with their vulgar slang—that gloried in opportunities of breaking the day of rest. The speaker, at great length, showed how the Irish press had falsified the spirit of the present revival, and he concluded by saying:—'I thank the audience for the sympathy manifested in our great work of missions. I trust and believe that there is a great and glorious future for my beloved country. When I think of it as the country of a Boyle, a Burke, a Goldsmith, a Sheridan, a Grattan, and a Moore, I cannot think meanly of my native land. It only needs that the shackles of superstition be broken—that the light of Christianity beam upon it, to raise Ireland to the position intended by Providence for her to occupy.'"

"The Rev. DAVID WILSON, of Limerick, was then introduced. He spoke of the great extent of this country. He said that they expected to see something of it during the time they could stop here; but he supposed if a person were to be in this country a *century*, he would not be able to fathom its wonderful resources. He came as a member of a Deputation from a small portion of the Christian church in Ireland. Mr. Wilson caused great amusement by his witty review of a Roman Catholic Catechism. One of the commandments he read was, 'Thou shalt not steal, *except in some cases!*' Another was, 'Thou shalt not get drunk, so as to lose thy senses.' The speaker remarked that it was difficult to know when a person violated this command, for in Ireland a man was not considered drunk *as long as he could hold on to the ground*. The speaker showed many other absurdities in the Catechism, and remarked that he hated the Papacy, but he loved the people. Mr. Wilson then quoted many authorities to show the genuineness of the revival, and closed with a most eloquent appeal in behalf of the mission in Ireland."

Altogether the meeting was one of the largest, most interesting, and instructive held in our city for a long time. We learn with pleasure that the Deputation are receiving the strongest testimonies of approval, in the large contributions given to the object of their mission.

A NEW MISSION STATION IN INDIA.

Lo, what hath God wrought! The news announced in our "Missionary Correspondence" in brother Woodside's letters, is most en-

couraging, and calls forth the devoutest gratitude. Many in the church can remember when our first missionary to India, Dr. Campbell, was sent forth,—how he was sent “in weakness, and in fear, and in much trembling.” But the “little leaven” is spreading; and now we have on our list of mission stations, *Saharanpur*, with Rev. Dr. Campbell, and Rev. W. Calderwood, missionaries; *Dehra*, with Revs. David Heron and T. W. J. Wylie; *Roorkee*, with Rev. J. Caldwell and Gilbert M'Master; and *Kapurthala*, with Rev. J. S. Woodside.

In connexion with this new station at Kapurthala, we have one of the most interesting and encouraging facts, that it is supported entirely at the expense of the Rajah, by whom Mr. Woodside has been invited. We rejoice to learn the “Prince” is himself an inquirer after truth; and we doubt not “the wife’s request” will be responded to by many earnest hearts, pleading with God on his behalf. What a rebuke his suppression of Sabbath desecration is to the thousands of professing Christians in this land, who would blot the Sabbath from the records of our States, and trample under foot God’s sacred law, “Remember the Sabbath day to keep it holy!” Let Kapurthala, with Dehra, Roorkee, and Saharanpur, have a special place in our prayers. Let us plead with God. He has promised, and the time is fast hastening when “the kingdoms of this world shall be the kingdoms of our Lord and of His Christ.”

DEATH OF MRS. CALDERWOOD.

A short time since we announced that owing to the ill health of Mrs. Calderwood, in accordance with the directions of her physician, in company with her husband she had left Saharanpur, and they had started on their journey to this country. It will now be learned with grief that Mrs. Calderwood is no more. In a letter bearing date 19th and 22d August, Mr. Calderwood to his family in this country announces the sad intelligence. His sister writes to Mr. Stuart, informing him of the sad event. From this letter we extract the following particulars of the closing scenes of her life:—

“She departed this life on the 15th August, in full assurance of a blessed immortality; and on the 16th her remains were interred in the Scotch burial-ground in Calcutta. Dr. Duff performed the usual religious exercises. She stood the journey down the country well, reaching Calcutta with as good health as when she left Saharanpur. She walked alone considerably on the steamer, or rather flat. They arrived at Calcutta on the 23d July, and on the 30th she took a ride out of half an hour. Every change of air she had taken, since she became ill, for a time at least, seemed to do her good. Dr. Macrae, a distinguished physician of Calcutta, sounded her lungs, and said they were not in the least diseased, but simply weak, as were all the organs of her body. About the 8th August she began to have nausea and severe vomiting. Neither food nor medicine would lie on her stomach. Dr. Macrae, who attended her, told brother that if she would live to get to the ship he had better take her when it should be ready to sail, for that gave the only promise. A friend suggested calling a Homœopathic doctor, who was said to have raised three or four persons as low as she seemed to be. With Dr. Macrae’s hearty consent he was called. For a time his medicine seemed to give relief, and strengthen her. But Sabbath, the 14th, she became fearfully worse, and the Doctor agreed with Dr. Macrae that sea air was the only thing that could save her.

“The next morning brother received orders from the Captain to send their

luggage aboard that day, and to come aboard the next day themselves. Their luggage was despatched, and in half an hour Mrs. Calderwood asked her husband to take her back to bed, as she 'felt a little curious.' She spoke but little afterwards. A few minutes before her departure she said: 'Now I am going home. Come, Lord Jesus; come quickly.' Then putting out her hand to brother with her usual smile, she shook hands, and kissed good-bye, and soon her spirit took its flight to another world.

"The uncomplaining, cheerful patience with which she suffered the most distressing nausea and painful retchings of the stomach, was often spoken of by the physician and others. She gave many cheering evidences of her preparedness for death, and willingness to depart.

"Under date of 22d August brother writes: 'God having removed the necessity of my going to America, I return by the cars at 4 P. M. to-day.'"

With our brother in his deep bereavement we sympathize, and hope that this providence shall excite all of us to "work while it is day."

THE OPENING OF THE SEMINARY.

In "Our Church News" will be seen a notice of the opening of the Seminary, written by one of the Board of Superintendents, by order of the Board. We would call special attention to it, and record again with rejoicing the unusual interest manifested. The addresses we hope to publish. A request, in the name of the Board, has been forwarded to the Professors and others, who delivered addresses, and we hope to give some of them to our readers in the next number. There is a good class in attendance. Our prospects have not been so cheering for years as at present. We hope the church will show her gratitude by her prompt liberality in sustaining our "school of the prophets."

THE CLOSE OF THE YEAR.

The present number closes another year. How solemn the warnings, how full of instruction, how fraught with encouragement, as we look at the past! Amid all the changes and terrible things left on the record of 1859, it will be remembered as a year of much prosperity in spiritual things. As a church we have not been without our share of God's blessings. But we are solemnly reminded to be faithful. The end of all things is at hand. "Whatsoever thy hand findeth to do, do it with thy might;" so that ye come behind in no gift, waiting for the coming of our Lord Jesus Christ.

Notices of New Publications.

MEMOIR OF THE REV. JAMES M'GREGOR, D. D., Missionary of the General Associate Synod of Scotland to Pictou, Nova Scotia; with Notices of the Colonization of the Lower Provinces of British America, and of the Social and Religious Condition of the Early Settlers. By his Grandson, the Rev. George Patterson, Pastor of the Presbyterian Church, Greenhill, Nova Scotia. Philadelphia, 1859, Joseph M. Wilson, 111 South Tenth Street. 12mo., pp. 533.

Here we have a book full of interest. The subject of the memoir a faithful, devoted, and laborious man. Sent by the General Asso-

ciate Synod of Scotland in 1786 to Nova Scotia as a missionary, he laboured with the most untiring zeal in the Master's service; and to him, under God, was that colony largely indebted for its early religious teachings. The book not only abounds with the most interesting incidents of missionary life, but it contains important information of the colonization of the lower provinces of British America, and the social and religious condition of the early settlers.

A FEW REMAINS OF THE REV. JAMES M'GREGOR, D. D. Edited by his Grandson, Rev. George Patterson. Philadelphia: Joseph M. Wilson, 111 South Tenth St. 1859. 12mo., pp. 274.

Originally this was designed to be made a part of the preceding book; but it was found it would be too large, and hence we have the "Memoir" and the "Remains" in separate volumes. This book contains several very valuable papers, namely, "A Defence of the Religious Imprecations and Denunciations of God's Wrath contained in the Book of Psalms against the Enemies of the Gospel," "Essay on the Duration and Character of the Millennial Age of the Church," "A Guide to Baptism; being an Attempt to Guide the Plain Christian into the Scripture Doctrine and Practice of Baptism," and several other interesting papers. The publisher, in both volumes, has done his part well.

THE SABBATH AND ITS LORD, AND THE DIVINE MAN. By John G. Wilson, Minister of the Word of God. Philadelphia. Published by the Author, and for sale by W. S. & A. Martien, 606 Chestnut Street. 1860. 12mo., pp. 180.

Mr. Wilson's book is opportune. In this day of Sabbath desecration, he lifts a strong voice for the Sabbath and its Lord. In the first portion of the book we have five chapters:—1st, The Sabbath, Creation's Holiday; 2d, The Sabbath, Redemption's Working Day; in which he treats of "The Sabbath before the Law," "The Sabbath under the Law," and "The Sabbath under the Gospel;" 3d, The Sabbath, the Millennium's Symbol Day;" 4th, The Lord of the Sabbath; 5th, The Observance of the Sabbath.

The second part, on *The Divine Man*, is a dialogue between Reason and Revelation, on the incorruptibility of the Saviour's body.

From the above, as the contents of the book, it will be seen at once the book's character.

LETTERS ON PSALMODY. A Review of the Leading Arguments for the Exclusive Use of the Book of Psalms. By William Annan. Philadelphia: W. S. & A. Martien, 606 Chestnut Street. 1859. 18mo., pp. 216.

This book comes into the world shortly after the "True Psalmody," recently issued in this city. It is written in the form of letters, and is a laboured attempt to prove that our metrical Psalms are not a version, and are *not the songs of inspiration*; that it is "*the version*" for which we contend, and not a Scripture Psalmody. He examines the question of a Divine warrant for the exclusive use of the book of Psalms. He defends Dr. Watts, and reviews the "True Psalmody." It is lamentable that in this day of panting after authorship, ministers of the gospel should condescend to such means to gain notoriety; and it is surprising that Mr. Annan, from his antecedents, should be so ignorant of the views of those, who, like ourselves, use the version misnamed "Rouse's." He labours to prove that to "*the version*" we

are bigotedly attached. Does he not know this to be untrue? His efforts to prove it not "a version," are among the most earnest endeavours for fame. Like other defamers of the Psalms, he rejects them because the Saviour's name is seldom found in them. While in his book there are some things which will bear examination, on the whole it contains about as much quibbling, meanness of spirit, and misrepresentation, as could possibly be found in a book of its size.

DICK AND HIS FRIEND FIDUS. By Catherine M. Trowbridge, Author of "Edward Clifford," "Henry Willard," "Emma Alston," &c. Philadelphia: W. S. & A. Martien, 606 Chestnut Street. 1859. 18mo., pp. 231. With Illustrations.

A book for boys, and one that will neither fail to instruct nor interest. If boys would listen to the teachings of Dick's friend Fidus, how much better for them! Let it be placed in the hands of our boys.

JESUS ONLY. By J. Oswald Jackson. Philadelphia: Wm. S. & Alfred Martien, 606 Chestnut Street. 1859. 18mo., pp. 72.

A precious little book, full of truth well said, and in few words. *Jesus only*, is its theme.

From the Presbyterian Board of Publication, 821 Chestnut street, Philadelphia, we have the following:

THE HISTORY AND HABITS OF ANIMALS: with special Reference to the Animals of the North American Continent, and those mentioned in the Scriptures. By Peter Walker. Square form, pp. 320.

This is among the most attractive of the Board's valuable publications. It is on a subject always full of interest to the young. It is beautifully embellished with plates of the different animals. Some of the plates are richly coloured. The book is altogether a choice one.

MAY I BELIEVE? or the Warrant of Faith. By the Rev. Alfred Hamilton, D. D. 18mo., pp. 138.

A true exhibition of "the warrant of faith," and well calculated to remove doubts from the mind of the trembling inquirer.

THE CHILD ONE HUNDRED YEARS OLD. By the Author of "Scenes in the Indian Country," &c., &c. 18mo., pp. 120.

Illustrations on the text, "For the child shall die a hundred years old, but the sinner being a hundred years old shall be accursed." Isa. lxx. 20.

ARTHUR SINGLETON; or, What Lack I Yet? By the Author of "Broken Cisterns." 18mo., pp. 249. With Illustrations.

A BASKET OF CHIPS FOR THE LITTLE ONES. By Luola. 18mo., pp. 237. With Illustrations.

WHO IS MY NEIGHBOUR? or, The Two Great Commandments. By the Author of "Little Bob True." 18mo., pp. 216. With Illustrations.

AGATHA; or, One Thing I Do. By the Author of "Early and Latter Rain." 18mo. pp. 195. With Illustrations.

WAYS AND ENDS; or the Two Farms at Lynthorpe. 18mo., pp. 144. With Illustrations.

THE MISSIONARY BOX. 18mo., pp. 136. With Illustrations.

The above six little books are of a new "Series for Youth," published by the Board, and are among the choicest of books for the Sabbath-school library, and the youth's library at home, yet published. The Board has already done a good work for the youth of our land. Its books are always reliable, and they are got up in a superior style to any other for the Sabbath-school in the land.

EMILY SOMERVILLE, and the Shepherd Boy of Bethlehem. 32mo., pp. 64.
 CHARLIE BARTON; or the Mission Garden. 32mo., pp. 64.
 GENTLE JOHN, the Happy Young Villager. By ANN JANE. 32mo., pp. 64.
 THE TWO PRISONERS, and a Night in Prison. 32mo., pp. 64.
 THE BARBARY DOVES, and Rowland Hill. 32mo., pp. 64.
 THE DOOMED CITY, and the Land Lying Waste. 32mo., pp. 64.

Six good books for children, bound in muslin.

Obituaries.

Died, on September 26th, 1859, at Lyons, Cooke county, Ill., Mrs. EASSON WILL LOWE, aged 53 years.

She was born February 10th, 1806, in Broughty Ferry, Forfarshire, Scotland. At an early age she was received into the communion of the church. After her marriage with Mr. Lowe, she waited on the ministry of Mr. M'Cormack and Mr. Stewart; and occasionally enjoyed the privilege of hearing the beloved M'Cheyne, of whom she ever spoke with the most affectionate reverence. His printed sermons often cheered her silent Sabbaths on the banks of the O'Plaines river. In 1843 she accompanied her family to America; and in 1844 was one of the original members of the Reformed Presbyterian Church of Chicago, her husband being the first name on the roll of communicants. She was the mother of five sons and five daughters, of whom four are dead. In the conversion of those left with her she daily travailed in prayer, and had the privilege of seeing the answer of her prayer in the conversion of the three eldest. In her last conversation with her pastor, a few weeks before her death, and when in her usual health, she was full of gratitude to God for this great boon, and anticipated with tears of joy the pleasure of sitting down with her beloved children around the table of her Lord. But other and higher communion was in store for her. On that Sabbath her children surrounded her dying bed. She had been sickly for seven years, and anticipated a sudden call. Her foreboding proved correct. She was seized with a bilious fever, and soon became delirious. Her last employment, while in health, was reading M'Cheyne's sermon, *Father, into thy hands I commit my spirit*; and her last audible words were a request that her children would not weep over her, but would sing a psalm. With her last energies she united with them in the praises of her Redeemer, and soon passed away to sing in nobler strains with the blessed above. A vast concourse followed her remains to the grave, and even worldlings acknowledged that if heaven were filled with such as she, it must be a happy society.

R. P.

Departed this life on Monday, 20th December last, Mrs. MARY ROBINSON, wife of Mr. Samuel Robinson, Genesee, Waukesha county, Wisconsin, aged 56 years, and daughter to the late Mr. John M'Kee, Killaghey, near Donaghadee, Down county, Ireland.

Her father and other members of her family belonged to the Reformed Presbyterian Church, though deceased belonged to the Orthodox Presbyterian, but since she came to this country seemed devoted to the church of her father, and wanted only the opportunity to become a member thereof. She emigrated to the United States with her husband and three daughters in the year 1843. She bore her disease, which was painful and lingering, with Christian resignation to her Heavenly Father's will. She died in hopes centred on Jesus, whom she said, on taking her sacrament, she would honour with her last breath. Shortly before her death she recited the whole of the 23d Psalm. She was *respected* in life, and *mourned* in death, and leaves an affectionate husband and three daughters to lament their loss.

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